

THE
Latter Day Luminary,

NEW SERIES;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. IV.]

FEBRUARY, 1823.

[No. II.]

COMMUNICATIONS.

ENTHUSIASM AND SUPERSTITION.

MEN are prone, in all their acts and affections, to run into error. This propensity is strikingly observable in our views of religion, and our corresponding conduct. It is difficult for human nature to walk in "the strait and narrow path." We wander, sometimes to the right hand, at others to the left, and are scarce ever in the road, except when crossing it. We are like the fabled ships of the ancients. Endeavouring to escape the horrors of Charybdis, we are insensibly drawn into the voracious jaws of Scylla. In seeking to avoid one rock on which others have split, we unwarily are dashed on another equally destructive.

Superstition and enthusiasm may be considered as two prominent

Vol. IV.—New Series.

extremes of delusion—the former attaching us with immoderate zeal to the ritual part of our religion, and, at the same time, creating and adding new ceremonies, upon the strict performance of which, the overweening devotee reposes confidence for final justification—and the latter directing our whole attention to internal emotions, and exercising such an influence over the fancy as to awaken the belief of miraculous communication with the unseen world. Both are undoubtedly egregious errors; for neither suffer us to regard, in their true light, the great moral duties of Christianity.

The church has never been wanting in such as rely wholly for salvation on a punctilious observance of external ceremonies. The superstitious practices that found their way first into that ho-

ly body, undoubtedly had their origin from two ostensive causes—*first*, an attempt to avoid the disgusting excesses of a set of fanatics that appeared soon after the general dissemination of the gospel, perhaps not improperly named *Antinomians*—and *second*, a too liberal anxiety to accommodate the christian worship to the pagan, and so far unite them, as to amalgamate church and state, and thus extend their influence by means of secular power. They thus fell into a contrary and equally fatal extreme, grievously detrimental to vital piety, and tending to degrade the powers of the soul. Godliness became an almost entire stranger on the earth—war and violence succeeded, and the most horrid crimes were perpetrated under the mask of a license from the pretended vicegerent of Christ on earth.

Another class have existed, for many centuries, who lay great claim to internal piety, and deem a powerful excitement of feeling as a sure evidence of communion with the Holy One. A settled abhorrence of the degrading flummery of the superstitious, led them to depise external forms of worship, and a public declaration of faith in God and his word.

Many who, in the main, are well affected to the cause of goodness, observing that persons of a devout turn have at times been carried away by warm affections into the most unjustifiable excesses; have thence hastily concluded that all devotion was akin to

enthusiasm; and separating religion totally from the heart and affections, have reduced it to a frigid observance of what they call the rules of virtue.

Others, negligent of principle and moral distinctions, have given loose to the flights of excursive fancy, and let passion, unchecked, run its natural course. Thus fanaticism has in all ages been attended by its legitimate train of *visions, prophecies, dreams, charms, miracles* and *exorcises*. Its mendicant priests have infused into their heated sectators a kind of furious zeal, that glories in nothing but noise and animal excitement. They consider momentary impressions more sure guides than all the dictates of sober reason, or the unerring rules of Divine revelation.

Thus the two extremes. One, a cold, formal, powerless system of virtue, (falsely so named,) the other an exercise of a heated imagination, without rule or limit. The one, disgusting by its sameness of insipid formality, the other by its wild phrenzy and overstrained suscitation. The one as chilling as the brumal storms of Lapland, the other, parching as the arid sands of Zahara.

The disposition of man to errour, renders him impotent to maintain a proper medium. It is commendable and duty to secede from all the corruptions and follies of a class of men, however closely connected we may be with them—but care should be taken not to for-

sake the good. Calvin, the noted reformer, could not endure the abominations of the church of Rome, and like a man of God he openly avowed his utter detestation of its blasphemous and soul-destroying corruptions. Yet, in the midst of his zeal for a powerful and effectual reform, he fell into errors justly reprehensible.

When the Dissenters in England seceded from the *mother church* on account of the worldly spirit and corrupt practices that prevailed in her, they fell into a contrary extreme, and rendered themselves ludicrous by an open neglect of the rules of propriety and virtue, and by pretensions to supernatural revelations, and ridiculous contortions of body.

Paul once wrote, "Be ye followers of me, even as I am of Christ." Thus, what is good in any man or body of men, we may safely imitate. Prejudice should never deter us from receiving instruction, even from a Hottentot. And while we endeavour to avoid the wild enthusiasm of the fanatic, let us beware, lest we be overtaken by a contrary fault, that of dulness and formality. Zeal well comports with the spirit of true religion; and, indeed, it were to be wished, that more of that zeal which is according to knowledge, existed among all classes of Christians. "It is right to be zealously affected always in a good thing." There are duties to be performed, and these all in "decency and order." Our faith must be manifested by works, and these are in-

separable. One without the other is *dead*. We must deny ungodliness and every worldly lust, living *soberly and righteously*. Every one that names the name of Christ, must "depart from iniquity." Then, "let not our good be evil spoken of." Let us be zealous, "always abounding in the work of the Lord." Let us reject error, wherever it is found, and im-
bibe truth wherever we discover it—striving to possess true vital religion, and to practise its purifying precepts in all our deportment. B.

HINTS ON PRAYING FOR MINISTERS.

Brethren, pray for us.—PAUL.

THE importance and necessity of prayer, are known to all believers. Having been brought into union with Christ, and feeling their necessities, they apply to God through him, being assured that whatsoever they ask in his name, believing, shall be received. It is evident also, of how much importance this duty is, from the frequency and force with which our Lord and his apostles urge its practice. And we have the assurance that "the Lord is nigh unto all them that call upon him in truth." In enjoining the duty, there is every where encouragement given for its performance, because "they that ask shall receive," and the greatest blessings to be enjoyed by Christians, come in answer to prayer. God will be inquired of, and, blessed be his name, he has never said to

the seed of Jacob, 'seek ye my face in vain.'

When, brethren, you engage in this profitable and delightful duty, many objects of supplication crowd upon the attention. Tho' our wants are known to our heavenly Father, yet we do well to lay our own cases before him,—also to implore mercies for our families,—the church of God, and the millions of the destitute, who are perishing for lack of knowledge. Among the cases that claim particular attention in our prayers, is that of the ministry of the gospel.

We know of how much consequence in the church of Christ, is a pious, faithful, and intelligent ministry. They, as ambassadors for Christ, are to announce to dying men the salvation there is in Jesus. They bear the gospel which is the power of God unto salvation; and, under God, they are to bring back a revolted world.

But they are men partaking of infirmities in common with their Christian brethren, and need continual supplies of grace from their Master, to enable them to fulfil the ministry he has given them. In the discharge of their duties, they feel so sensibly their insufficiency, that unless their hands are held up, they cannot maintain the conflict. The apostle says, when enforcing the duty of praying with all prayer and supplication, "and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." Our

supplications for ministers should have particular reference to their work. In the discharge of this holy calling, they need an unction from on high; a mind enlightened in the gospel; a greater portion than ordinary of the Holy Spirit; more of piety than most others; the spirit of their stations, that they may consider themselves as sent of God, with the high concerns of judgment and of mercy; and a view of these things which will induce them to give themselves wholly to the work; and withal, something of the courage of Paul, by which he preached the gospel with boldness. Without these things altogether, or in a great degree, they will not be likely to magnify their office. Men are not calculated to be successful in the ordinary pursuits of life, unless they be fitted for their particular employment. Neither can ministers be expected to do their duty without a knowledge of it, and an undeviating disposition to acquit themselves as men, watching for the coming of their Lord. Then it becomes all who are anxious for the coming of the kingdom of Christ, to offer their prayers for the ministers of the word.

There is a particular class of ministers, who seem especially to need intercession for them to the Head of the church. We mean missionaries. Surely, if any of our Lord's servants require, more than others, the support and affection we owe to each other, they are missionaries. Here are men, who

have left all for the sake of making known Christ, and him crucified, to the perishing heathen. In doing this, they not only give up many of the comforts they might lawfully enjoy here, but, in the countries to which they go, they meet difficulties and sore trials, which nothing but a great measure of faith can enable them to sustain. Their success also, as that of all ministers, is dependent on the ministration of the Spirit. Without his gracious aid, the blind idolater will still cleave to his god of wood or stone. The missionaries see and feel this; and beholding, as they do, such multitudes led captive by the devil at his will, no wonder they plead so anxiously for the prayers of those who have been translated from the kingdom of darkness. Yea, brethren, if we wish to see the world converted unto God, we must let our prayers be fervent and incessant for the bearers of that truth, which is to free the enslaved millions.

It may be added that our Lord commands us to pray for the replenishing of the field. The harvest still is truly plenteous, but the labourers are few. The ravages of death,—our destitute churches,—the dry and thirsty places of our land,—and above all, the immense multitude, who are hastening to the grave, without a single ray of evangelic truth to enlighten the dark abode,—these all call upon us to cry mightily to God, to send into the moral waste those for whom the wilder-

ness and the solitary place shall be glad, and the desert rejoice and blossom as the rose. It is impossible, as God has been pleased to constitute things, for the great work of redemption to be carried on and completed, for the knowledge of the Lord to cover the earth as the waters do the sea, unless the number and qualifications of ministers be greatly increased. "Pray ye, therefore, the Lord of the harvest, that he will send labourers into his harvest."

N.

THE INQUIRY.

Also I heard the voice of the Lord, saying, whom shall I send; and who will go for us? Then said I, here am I, send me.—Isa. vi. 8.

THE Lord inquires of his chosen servants; "Who will take up his cross and follow me? Who will deny himself of the endearments of social life to go and publish the gospel of my grace? Who will leave father and mother and friends for my sake and the kingdom of heaven's? Who will heartily forsake the delights of religious society, and go among the savages and wretched of the earth to teach them a Saviour's love? Who is willing to endure cold and heat, labour and fatigue, the bleak blast of the mountains, and the pestiferous fogs of the marshy jungle, to pluck brands from the burning, and add to the song of heavenly triumph?"—Brethren, do not some of these affectionate and pressing interro-

gations come home to our bosoms? Who is not ready to respond with the holy seer, "*Here am I, send me?*" The calls for missionary aid in our own country are numerous. Information has been received by a member of the Columbian College, from South America, that an extensive opening is there made in some parts for the introduction of Christianity. Who will go there and raise the standard of the cross? Idolatrous and depraved Burmah utters a voice and institutes a claim that cannot, *must* not be repelled. Hindostan, with her 33,000,000 of gods, cries aloud to every compassionate and sympathetic feeling of our souls. Who will go, and join with Judson, with Price, and Hough, in assailing the strong holds of Satan, and saving souls from death? Some *must* do this. And who? We all *expect* that some will present themselves, and devote their lives to the service of the Most High. We pray, that the Lord would send labourers into his harvest, but perhaps do not even think, that *we* should hold ourselves in readiness to go at his bidding. We also pray the Lord to guide us, and teach us duty; but with too much reservation. We are willing to serve Him on certain conditions of our own forming.—We are willing to labour and preach in our own land, but not to follow farther. Some *must* deny themselves, and go where God calls. "Lord, is it I? Here am I, send me," let every herald of the cross exclaim. "But,

I have a father or mother or friends and dear connexions; they are unwilling I should leave them, never more to return. I cannot go." Well, brother, had Brainerd, Carey, Ward, Martyn, and Judson said thus, what would have been effected? "Let the dead bury their dead, but follow thou me." "He that loveth father or mother, &c. more than me, is not worthy of me." We would not despise the social or filial obligations—but we would cut in sunder every tie that binds us to forbidden objects. We would call on such as God has counted faithful, putting them into the ministry, to relinquish the glitter and pleasure of the world, for higher and more important objects. Let us remember we are not our own, but Christ's—that he has called us to bear his name. Let then the four winds of heaven witness our vows of willingness, to be wafted by them wherever the hand of God may lead. Blessings then shall crown our souls, numerous and more brilliant than the stars that glitter in night's cerulean diadem. Many shall rise up and call us blessed. G. L.

THOUGHTS

On the peculiar character of Ministers at the present day.

FROM the time that our Lord intrusted the care of his kingdom on earth to his apostles, the church has been found to prosper or droop in exact correspondency to the elevation or depression of

the character of the teachers. To this character has she, in every age, directed her attention with peculiar interest, and felt that on them in a great measure depended the question, whether multitudes should be saved, or whether the reign of ignorance, superstition and infidelity, should desolate her fairest prospects. Perhaps at no period could the church look at those who are soon to become her guides and pillars, with deeper interest or satisfaction, than the present. In this respect, every Christian can see much in the signs of the times, to cheer his hopes, animate his faith, and quicken his zeal. It is my design, in the present paper, to point out some of the peculiar features in the character of those who are becoming ministers in our day, confining my remarks more especially to such as are in this country annually coming on the stage of action.

1. They are distinguished for *poverty*. Among the great variety of circumstances which unite in forming character, few have a more decided influence than necessity. The greater number of young men now in their preparatory studies for the ministry, are destitute of property. I would not intimate that there are no dangers attending such a state; but would simply mention its positive advantages. If a destitution of the 'good things' of this life, has no tendency to cause the student to place his affections more unreservedly on his Re-

deemer, it certainly tends to render him more studious and industrious. A want of energy, or rather a positive laziness, is the great impediment to the advancement of the student; and it is this that keeps many of the graduates of our colleges so deplorably low in scientific attainments. But there is no goad that will so invariably awaken effort, as necessity. It may justly be said, that the object of the Christian student is sufficiently grand and important to rouse his every power. But though this may be the case, yet with the same propriety might it be urged, that because the final rewards of every Christian are unspeakably glorious, he therefore needs no other motive placed before him to cause him to be faithful. Besides this, the student is inclined to suppose that he can be about as useful without severe study as with; and to consider the day in which he is to act, as too distant to have an habitual influence on his daily application. But let him be pinched by poverty, and feel that on his character and improvement depend his future usefulness, if not subsistence, and you have arguments to press him on to diligence, that cannot be resisted. The destitute student comes forward, and has the strong hand of necessity laid upon him, and he is either forced to exert himself and to rise, or to retire again to the shades of obscurity. Who does not perceive that young men destitute of property, and taken

from the lower walks of life, have fewer inducements to waste their time, and more weighty reasons for strenuous exertions, than others can possess? When I see young men struggling against every obstacle to prepare themselves to preach the gospel, though I may commiserate their individual circumstances, yet I cannot but esteem it as a bright token of good for the church, that she is raising up pastors, who are inured to hardships from infancy; who fear no labour, however severe; and shrink from no dangers, however great. It is from such that we are to expect those fearless sons of the church, who, burning with love, shall not hesitate to go to the snows of the north, visit the isles of the ocean, tread the burning sands of Africa, or lay their bones on the plains of India. It is such who are to go forth, clad in the armour of the skies, and shake the pillars of idolatry and superstition, throughout the world. It is such who are to gather the dwellers in highways and hedges, and conduct a bright assembly to the mansions above, from every nation on the earth.

2. The study of Theology is now taught *thoroughly* and *systematically*.

There may doubtless be danger of pursuing a good thing too far; but it is a mistake in many, even of our good men, to look with jealousy at our modern schools of divinity, lest they should injure young men 'through vain philo-

sophy.' Not but there is danger lest our youth, while eagerly engaged with the speculations of the head, suffer the flame of piety to grow languid at the heart. But it is practicable to unite closeness of investigation with ardency of piety. The examples of Martyn, Buchanan, and many others, will amply attest this position. The time has been when a collegiate education was thought nearly sufficient to introduce the young man of piety into the pulpit, and perhaps in a day when but very few openly "denied the Lord who bought them," such a preparation with subsequent study, might have been sufficient. But in our times, when the enemy has taken a different stand, and clothes himself with all the speciousness of a refined philosophy, it is expedient and necessary that those whose duty it is to stand on the walls of Jerusalem, should be well armed against every kind of attack. I certainly should oppose the idea of raising up young men for the sole purpose of holding the pen of controversy. I would not wish, indeed, to see any troubled with such thorns on the hill of Zion. But I wish them to be able to use any lawful weapon in the defence of truth. Let those who consider three years as too long a period to be devoted to the study of Theology, reflect, that though a warm heart be the first requisite in the preacher of the gospel, yet not to be able to meet the enemy of vital religion, in the field of deep investigation, to trace his windings

through all the mazes of specious criticism, and to turn his weapons against himself, is, in fact, to be unprepared for the desk. For these reasons, it is evident that the manner in which Theology is now studied must have an important and beneficial effect on the church in this country.

3. The activity of preachers of the present day.

The many and powerful revivals of religion which have been shed upon New-England in particular, within a few years, have called forth an activity in Christians altogether surpassing any thing before known among us. At such times the labours in even a village, are too great for the regular pastor, and he must avail himself of the assistance of private Christians. Hence it is, that our young men, from the time they begin to fit for college, till they are regularly licensed to preach, are more or less engaged in active and strenuous exertions. They frequently spend their vacations, either in a revival of religion, or in active duties, under the direction of some parish clergyman, and thus obtain that practical knowledge of the human character and nature, which is so very desirable for a minister to possess. They thus early learn how to conduct smaller meetings, how to speak extemporaneously, and to apply the leading truths of the gospel to the conscience. At the same time they learn their own characters. They learn how great is their weakness and inef-

ficiency, without the special influence of the Holy Spirit; and thus they early lose those visionary schemes of 'convincing a host' by their individual preaching. And this early becoming missionaries on a small scale, is an encouraging omen in the character of Christian students.

I might enumerate several other particulars, but think enough has been said to make it appear that the American church may congratulate herself on the prospects before her. True, there are many dark spots in our spiritual horizon, many enemies in the garb of friends, many who under the name of Christians carry ice in their hearts, but we believe the prayers of the pious founders of this church are yet to prevail; and we cannot but view the fact that so many promising young men are now preparing for the ministry, as a strong indication that the waste places of Zion are to be speedily rebuilt, and her enemies subdued; and that the trees now planting in the sacred garden, will soon extend their branches, and spread themselves co-extensive with the boundaries of the world.

T. S.

Christian Spectator.

USEFUL HINTS.

The following pertinent ideas, we extract from a letter recently received by a student of the Columbian College. It was written by an eminently faithful minister of the gospel, who is pastor of two churches, and a warm friend of Mission and Education Societies. The author will pardon us

F

for publishing it without his liberty or knowledge, as we deem the remarks weighty and of great practical importance.

"My labours have been and continue, such as, perhaps, few men have to perform. But the Lord has hitherto sustained me. I have been accustomed to toil, labour, difficulties and trials, from my youth. But I have not had one too many. They have been numbered, timed, proportioned and distributed by infinite wisdom. They have been necessary to humble the pride of that wicked and depraved heart, which spoils the good I otherwise might do, and robs God of his glory.

"After reviewing the general line of conduct which I have pursued from the time I left my father's house, to attempt an education in view of the gospel ministry, I have but few things to regret. Most of all, I regret that I lived and strove to live like the poor rich sinners around me. I strove to dress, board, and have my room furniture like theirs. True, in all this I depended on my own means almost entirely. I paid for my board, tuition, and clothes, with no help from my father, and very little from any other source. I taught school, and most actively laboured for profit during the vacations and at other times. But even in this I was too much conformed to the world. I did not stand out to the view of the world as an imitation of Jesus as I ought. Though I was plain, I might have been plainer

Though I sustained my Christian character among all people, I might have given *more weight* to it, which would have carried conviction to the minds of those with whom I lived and conversed, of the infinite importance of following Christ. Though I trust I did good; I might have done more good by the powerful influence of a self-denying example. Had I set about the work of my Lord and Master with as much *self-denial* as industry, I should have acted more like the pattern of Christian imitation, and not have been that unprofitable minister which I have been. These things are true, and I transfer them to you, that you may not have the same cause of regret hereafter. I tell you, my brother, that if true religion is necessary to a place in heaven—*self-denial* is no less so to a place among the few gospel ministers, who will hear the "*well done, good and faithful,*" &c. We wish to see *real* self-denial among our *divinity students*, as they are called. It is said of them by the opposers of education:—"They must be *finely dressed—they must appear fashionable and complaisant—they strive to be acceptable to the ladies—they pay particular attentions, and marry soon as they leave their institutions, and then look out for a place of the greatest salary.*" Now all this may do for worldly people, who have no motive beyond the grave to influence them—to whom the world is every thing and futurity nothing; (though the disciples of Socrates

and Plato would shame such divinity students, for they did not so;) but for those who profess that heaven is all, and this world nothing, and especially that *self-denial* on earth and suffering for Christ's sake, will have for reward an eternal weight of glory, it is a contradiction. Such conduct would be a mere burlesque on their profession. But such things, we hope, are not, they *must not* be true. Our young brethren now preparing for the sacred ministry must sustain that solemnity and weight of Christian character which ought to stand out visible to the eye of every beholder—that ought to mark the daily deportment of all such persons. I love such institutions as are designed to qualify the heralds of the cross—and may I hope that they are sufficiently deep-rooted in heart piety and zeal for God? I was among the first movers of such institutions in this section, and shall still use the little influence I possess to promote their best interests. I have hoped to see reformatations break out in the places which are nearest them, and which enjoy most of their conversation and preaching.—I hoped when they went forth attended by so much prayer, that revivals would mark their progress. Shall I be disappointed? The eyes of our denomination are intent upon the seminary with which you are connected, and upon Hamilton institution and the seminary at Waterville—anxious to know whe-

ther their high expectations shall be realized. The line of conduct pursued by divinity students during their course of study, generally gives their character an impress for the whole of subsequent life. If they be prudent and frugal, tenacious of their precious moments, and attentive to their assigned studies—if they be humble and unassuming, and warmly devoted to the cause of the Redeemer, we shall find them respectable and useful in their ministerial career. But if a contrary conduct mark their literary and theological course—I am unable to describe the regret they must hereafter experience, and the incalculable injury they will do to the church of God.

“And now, my dear brother, if you are not in that place of self-denial, humility, holy zeal for Christ's cause, and indifference to the applause or frowns of every description of sinners, I pray you consider it. And imitate Christ, I beseech you, as my son, to be ever in the place where God blesses the souls and labours of his apostles and evangelists. Do be an example to others where you are, of self-denial, zeal, patience, and prayer.

“May the Holy Ghost descend upon you, and make you such as God will make a blessing to the souls of thousands.”

ORIGIN OF THE ORDER OF SAINT FRANCIS.

THE *Holy Francis* of Asissi, was born at Asissi, in the pro-

vince of Umbria, in the year 1182. His real given name was John; but on account of the facility with which he acquired the French language, so necessary at that time in Italy, especially for the business for which he was intended, he was called Francis. He is said to have been born with the figure of a cross on his right shoulder, and to have dreamed that he was designed by heaven to promote the interests of that sign. He possessed a quick comprehension, acute feelings, vivid imagination, and inordinately warm passions. A careless and unrestrained indulgence of the propensities of youth, had led him into a variety of vicious habits and libertine indulgences, until a fit of sickness confined him, and brought him to reflect on the pernicious tendency of his past misconduct. Serious reflections wrought so powerfully on his mind, that he fell into an extravagant kind of devotion, more like madness than religion. He considered voluntary and absolute poverty as the essence of the gospel. He would travel through the streets of Asissi in wretched garments that would scarce cover his nakedness. His father judged that the late sickness of his son had disordered his intellect, and given his mind this fanatical turn. He was therefore about to provide a place of confinement for him, till a course of medical regimen could be undertaken for his relief. The son, having learnt this, left the paternal mansion,

and sought a sanctuary with the bishop of Asissi. The diocesan sent for the father of the fugitive, and consulted him on the subject of the right of providing for the support and safety of the son. The young maniac, on hearing this, immediately tore off the tattered garments he then wore, and casting them at his father's feet, with scorn and indignation, exclaimed: "*There, take back all your property. You were, indeed, my earthly father; but henceforth I disclaim you; for I own no father, but him who is in heaven.*" The bishop was pleased with this wild and unnatural rant of the enthusiast, and exhorted him to persevere in his *holy* resolution, and cherish these divine inspirations of his mind. This encouraged the frantic youth, and abandoning the city, he retired into the deepest gloom of an adjacent forest to indulge the fervours of that false enthusiasm, which had so overpowered his brain. A second vision confirmed him in his holy office; and being encouraged by Pope Innocent III. and Honorius, he established in the year 1209, the *Order of St. Francis*. This order still continues, and its members are noted, like their founder, for extreme poverty and monastic retirement. Heated imaginations warp the most powerful minds, and render them unfit to benefit their possessors or others. Yet it often happens that the ranting enthusiast will collect more followers than the sober, devoted servant of truth.

REVIEW.

A Sermon, delivered at the ordination of the Rev. SAMUEL COOK, over the Baptist Church and Society in Effingham, N. H. By STEPHEN CHARPIN, Pastor of the Baptist Church in North Yarmouth. Portland, Maine. 1822.—Todd & Smith.—31 pp.

THE mutual relation existing between the ministers of Christ and the churches over which the Holy Ghost has made them overseers, is truly intimate and interesting. A right understanding and impressive remembrance of this connexion is necessary to both, that they may ever be mindful of their reciprocal obligations, and know how to rightly discharge their several duties. The Redeemer's chosen heralds *must* preach, and give themselves wholly to the work appointed them by heaven—their whole thoughts and labours *must* converge to the one object, "*to save souls from death.*" The churches, also, *must* obey the divine requisition, to be obedient and submissive to their spiritual rulers, and "communicate unto them that minister in all good things." We have scarce ever seen the duties of churches to their pastors, recommended by more powerful motives, than in the sermon before us. The subject of the discourse is founded on Heb. xiii. 17. "*Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give*

account, that they may do it with joy, and not with grief, for that is unprofitable for you."

Mr. C. first specifies "some of the ways in which churches may grieve their spiritual watchmen." "A church grieves their pastor when they decline obedience to his spiritual authority."

He clearly proves that pastors are invested with a power—not *civil*, to touch the persons or property of his hearers—nor ecclesiastical, to fabricate creeds of their own to be imposed on their flocks—but a delegated power to rule, to have the oversight and peculiar care of the people of their charge. "Obey them that have the *rule* over you." They are termed "*overseers,*" "*rulers* of God's household," and *bishops*, that "take care of the church of God."

"The minister of the sanctuary is often grieved by the absence of some of his hearers. If, then, you wish to encourage your pastor, let him see your face every week in the house of God. Let no slight indisposition of body, no frowning sky, or fatiguing ways, no trifling cold of winter, or heat of summer, keep you away from the place of worship.—Let it not be *your* fault, if every seat is not filled, and the house thronged with attentive hearers. It is not crowded assemblies, countless faces of clay, that will frighten your minister. But to his eye no sight is so appalling as empty pews and naked walls. He does not wish to utter his voice, to

spend its strength upon plaster, boards, and pillars.—Let no individual think so lightly of himself, that his presence can give no joy, and his absence no grief to his speaker. Whoever you are, young or old, learned or illiterate, poor or wealthy, honoured or neglected, every time you step over the threshold, you bring within these courts an immortal spirit, worth more than ten thousand suns, even if all their particles of light were turned to mountains of pearl."

One might think this consideration sufficiently powerful to make all men earnest to appear in the house of God. He proceeds—

"You must remember, moreover, that he wants something more than your simple presence. He looks for your constant and wakeful hearing. He wishes to learn that your animating soul has come with your body, by observing how it is looking out of your eyes, the windows of your mind, and is spreading over your countenance the radiance of hope, or the crimson of shame, as he administers consolation or reproof.—Christ speaks to his church, and says, "let me see thy countenance, for it is comely." So each one of his under shepherds will say to his flock.—Let each one, then, be careful not to hide his face, and also not to show it when covered with sleep, the emblem of death. If a speaker, in the midst of his fervour, look around on his assembly, and behold a few such painful sights, the fire of his zeal may be quenched as if dashed with a cold flood. Alas, if the trumpet is pouring forth the dying love of Jesus, or breathing out its heaviest thunders against those who are at ease in Zion, the sound falls on ears too much benumbed to convey to the slumbering soul the voice of joy or alarm, and nothing, perhaps, but a dead pause will disturb its dreams."

The above remarks may serve well as a rebuke to many con-

gregations of the present age for their remissness in attendance on worship. Inattention or drowsiness in the house of God, are calculated to weigh down the preacher's hands upraised to implore aid for Israel, and to dampen the ardour of feeling when he would proclaim eternal life and eternal death as suspended on the precarious tenure of short life.

Mr. C. notices several other ways in which churches may grieve their pastors. One, considered by many as of minor importance, is, "neglecting to supply their temporal wants." He has clearly proved it to be the duty, and for the profit of the people, to give their minister a competent support, so as to relieve him from worldly cares. He enforces the duty by invincible arguments, drawn from reason and the word of God. The article is too long to be copied here, but may appear hereafter, as we wish our brethren to possess enlightened and liberal views on this subject.

"The pastor is grieved when the church neglects to pray for him. Your prayers he prizes above your gold.—Is your minister young and timid, he needs your prayers; is he old, confident and gifted, he needs your prayers. Whether he be as illiterate as the herdman of Tekoa, or as wise as king Solomon; whether he stammer like Moses, or speak with the eloquence of an angel, he needs your prayers. For without the power of the Spirit, even Gabriel himself could not convert the infant sinner. Pray, then, for your minister."

Paul and other apostles said, "brethren, pray for us." If then, Paul, with all his special gifts and powers, needed the prayers of the saints, how much more the fragile vessels of clay, to whom the gospel is committed at the present day. Secondly, our author—

"Urges some motives to induce churches to discharge their duties toward their pastor. He is a watchman. The very weight of his profession brings a burden upon him sufficient to sink an angel, unless sustained by Almighty power.—Do not grieve or divert him from his labours, because to him is intrusted the most valuable charge."

Here follows a striking and sublime representation of the value of the human soul. In this, we esteem the author peculiarly happy. But human language must ever be powerless in attempting to describe its worth. We are

overwhelmed in the calculation, and must admire that grace which can save it from everlasting death. He considers that churches injure *themselves* by neglecting to discharge their duties toward their pastors. "For this is unprofitable for you." Many other ideas of vast importance might be noticed, but we shall render the article too long. He concludes with pathetic and feeling addresses to the congregation and candidate. Throughout the whole discourse, the style is clear, simple, and powerfully expressive. We could heartily wish its sentiments were imbibed by every Christian and Christian church—and would fondly hope, that the people who heard it will never depart from such wise and timely instructions.

MISSIONARY INTELLIGENCE.

FOREIGN.

BURMAH.

THE following letter from Mr. Judson to Mrs. Judson, since she left Rangoon, gives no new information respecting the prospects of the mission—but as it breathes such a spirit of resignation and holy ardour, and describes so feelingly the joys and sorrows of a Christian missionary, we with pleasure present it to the readers of the Luminary. The Lord grant that many such labourers may soon be sent forth into the harvest.

Extract of a letter from Mr. Judson to Mrs. Judson, since she left Rangoon.

"I wish I could always feel as I did last evening, and have this morning. At first, on hearing Moung Shwa-gnong's story, I felt much disheartened, and thought how pleasant it would be if we could find some quiet resting place on earth, where we might spend the rest of our days together in peace, and perform the ordinary services of religion. But I fled to Jesus, and all such thoughts soon passed away. Life is short. Happiness consists not in out-

ward circumstances. Millions of Burmans are perishing. I am almost the only person on earth who has attained their language to such a degree as to be able to communicate the way of salvation. How great are my obligations to spend and be spent for Christ! What a privilege to be allowed to serve him in such interesting circumstances, and to suffer for him. The heavenly glory is at hand. O let me travel through this country, and bear testimony to the truth all the way from Rangoon to Ava, and show the path to that glory which I am anticipating. Oh, if Christ will only sanctify me and strengthen me, I feel that I can do all things. But in myself I am absolute nothingness; and when, through grace, I get a glimpse of divine things, I tremble lest the next moment will snatch it quite away.

"Let us pray especially for one another's growth in grace. Let me pray that the trials which we respectively are called to endure, may wean us from the world, and rivet our hearts on things above. Soon we shall be in heaven. Oh let us live as we shall then wish we had done! Let us be humble, unassuming, indifferent equally to worldly comfort and the applause of men, absorbed in Christ, the uncreated fountain of all excellence and glory."

SUMATRA.

The Baptist missionaries at Benecoolen, on this island, succeed well in the establishment of native schools. They have numerous requests from different villages, for schools, and there is evidently a growing disposition to appreciate education. Books are now printed in the Malay tongue, and distributed. The introduction of science here seems a necessary pre-requisite to the dissemination of religious knowledge.

CEYLON.

The joint letter of the American missionaries at different stations on this island, gives very interesting notices of

souls brought, as is hoped, from the darkness of nature, deepened into horrid gloom by the thick mists of pagan superstition, into the light of the glorious gospel. Additions are frequently made to their little church, and some of the Malabar converts have already become preachers. The church consists of 32 members, 17 of which are Malabars. All give good evidence of a vital change and of spiritual communion with God. A spirit of inquiry is spreading among the natives.

MADAGASCAR.

The population of this island exceeds *four millions*. The king, Radama, is desirous of the introduction of Christianity and the mechanic arts. The prospects of the missionaries and Christian artisans, who have gone there, are remarkably encouraging, as Providence seems in a striking manner to have opened the way for their labours.

SANDWICH ISLANDS.

Letters from this mission speak decidedly encouraging, both as to its present state and its future prospects. A printing press is in operation, and promises well to the literary and religious interest. "Our pupils devour books in the Owyhean language as fast as we can make them." The translation of the scriptures must be a work of much time and labour, as the Owyhean language appears to be poor and ambiguous, and requires much aid from gesticulation to make it clear and forcible. When learned men are found to whom the language is vernacular, we may hope to see an Owyhean bible.

BOMBAY.

The missionaries here are engaged in three principal objects:—translation of the scriptures—the superintendence of schools—and the preaching of the gospel. The number of scholars in their schools exceed 1000.

PALESTINE.

THE Rev. Jonas King, who has been residing in Paris, for the sake of literary advantages, has probably joined by this time Messrs. Fisk and Temple in this interesting mission. Messrs. Goodell and Bird have lately embarked from New-York for the mission in Western Asia.

SOUTH SEA ISLANDS.

THE exertions of the English missionaries on these islands have been abundantly blessed. Letters from Messrs. Tyerman, Bennett, and others, represent in affecting and grateful terms, the great moral change effected in a few years in this once barbarous and degraded race: "Where sin abounded, grace much more abounds."

JAMAICA.

AT Kingston, Jamaica, Mr. Coultart, the Baptist missionary, writes, that on the first Sabbath of March last, he baptized 72, and administered the Lord's supper to 1600. Such days must, we think, appear like apostolic times.—"And the isles shall wait for his law."

LABRADOR AND GREENLAND.

THE Moravians still continue their worthy and unwearied efforts on these inhospitable shores. Their missionaries in these cold and almost barren regions, are cheerful and contented—labouring incessantly for the salvation of the Arctic sons. Late accounts are encouraging. Their establishments on Greenland are three—New Hernhuth, Lichtenfels, and Lichtenau. The whole number converted at these three places during the century past, amounts to more than 5000.

In Labrador are three permanent stations—at Nain, Okkak, and Hopedale. The missionaries are remarkable for patience, firmness and perseverance—qualities necessary to every herald of the cross.

VOL. IV.—*New Series.*

DOMESTIC.

Letter from the Rev. James A. Ranaldson to the Cor. Sec. dated

Alabama, December 14th, 1822.

REV. AND DEAR SIR,

HAVING finished my tour in this state, I am now on the road to Mississippi. I wrote to you in the hurry of departure from Louisiana, but the letter was not put in the mail until it reached this place. Again, I must write as I run, for I find the whole year will roll away before I shall have accomplished even one half of the work before me.

For the last three months I have been travelling a rough path, and have ridden above twelve hundred miles, testifying the gospel of the grace of God. The way is indeed much smoother, and the accommodations much better than they were a few years ago. It has been just six years since I first passed through this part of the country, when it was literally a wilderness, and the preacher's voice was not heard. But the howling wolf and the painted Indian, alike rapacious, haunted the tented traveller, who advanced slowly, building or repairing boats and bridges, or swimming horse and carriage across streams where neither boat nor bridge had yet been seen. The wilderness scarcely afforded food* for man; and on the Sabbath, no sanctuary to refresh the wearied pilgrim. By the wild rivers, with harp suspended, he wept in the remembrance of the past; and could say, "I think of the days of other years, and my soul is sad." All around seemed one solitary wild;

"— there, at midnight the hoarse tiger growls;
There, the gaunt wolf sits on his rock and howls;
And there, in painted pomp, the yelling Indian
prowls."

The scene is wonderfully changed; and affords ocular demonstration of the transcendent excellency of that righte-

* At Cime Creek we were compelled, from the scarcity of provisions, to work on the Sabbath, in preparing a flat to cross.

ousness which exalteth a nation. The fortified ground (Claiborne,) near where I write, is now a flourishing village; and other towns, and villas, and fruitful fields, appear in various directions, amidst deadened trees. Many roads are opened, bridges erected, courts of judicature established, and churches planted; where the savage foot was wont to roam, and the war-dance with savage amusements was once allowed.

The first General Assembly of Legislators, chosen under the permanent system of representation, is now in session. This newly organized state has a population of about *one hundred and fifty thousand*.

So far as my knowledge extends, I find there are about *ninety-eight* Baptist churches constituted in the state: there are *five* associations; *fifty-five* ordained Baptist ministers, and *eleven* licentiates; *ten* Presbyterian; *eighteen* Methodist in the circuits of this, and adjacent parts of other states; *one* Episcopalian; *one* Seceder; and *one* Roman Catholic.

With all these, it may be truly said, the harvest is great, and the labourers are few; since most of the towns, and nearly whole counties, are still destitute of preaching. Here is ample missionary ground for several active labourers. Strange that there should be found any repugnance to gospel missions in a Christian country! Prodigious, that any one who knows the joyful sound, should oppose the most noble cause that ever engaged the heart of man!

At the Beckbee Association, I had the satisfaction to open the subject of missions, in the introductory sermon, by request. The Association yielded a favourable countenance to the subject, and passed certain resolutions preparatory to the formation of a State Convention, and recommending to the churches a collection for missions. Two brethren, Jones and Whatley, were also appointed to visit the churches the ensuing year. The business was conducted with harmony and affection; and

the public services were solemn and impressive. A gentleman residing in Florida, on receiving a lively hope at this meeting, was baptized with *two* others, as there was no one at home to administer the ordinance to him.

I also attended the Alabama Association, and in like manner endeavoured to plead for the heathen, when the views and resolutions of the Beckbee Association were adopted. Brethren McLemon and Ray were appointed to visit the churches. I have seldom seen greater effect under the preaching of the word; and after remaining three days, we left the place with much reluctance, while some anxious souls were crying, "What must we do to be saved?" and Christians exclaiming, "Lord, it is good for us to be here."

At the Cahawba Association, which convened in the upper part of the state, we enjoyed a very interesting interview. The subject of missions was investigated with much interest; and the resolutions of the two preceding Associations, relative to the plan of forming a State Convention, as a primary auxiliary institution of the General Convention of the Baptist denomination in the United States, were cordially approved. The delegates from the Muscle Shoal Association were likewise favourable to the objects contemplated. So that there is a prospect of advancing the cause of missions, and thereby promoting the prosperity of the churches in this state also, by a co-operation of the Associations and Branch Societies. The order, solemnity, union, and brotherly affection, which pervaded this meeting, are characteristic of an enlightened fraternity; and one is disposed to say, "Behold how good and how pleasant it is, for brethren to dwell together in unity." Although the weather was cold and unfavourable, the meeting was warm and salutary.

The addition to the churches in general, for the last year, has been small; but there appears to be a growing desire

for the righteousness of Zion to go forth as brightness, and the salvation thereof as a lamp that burneth.

Many have been much disaffected, through the gross misrepresentations of anti-missionary publications, I had well nigh said *anti-christian* bulls. The system for "preaching the gospel in all the world," is viewed as a scheme of sordid speculation; and a *missionary* of the cross, while crying in the wilderness, "Prepare ye the way of the Lord," is eyed with as much jealousy as if he were a *land* speculator. There are many dark places, where no Oriental Star of Promise,—no Latter Day Luminary, is yet seen above the horizon, to irradiate the mind. But we see the *dawn* of some distant Star and Luminary rising from the Metropolis, that will dissipate this moral darkness in which we have been groping, while led by the *ignis-fatuus* of antinomian faith.

Go, ye heralds of light and salvation, with this as your motto—

"Glory to God;—Benevolence to man;—
Peace to the world:—"

until every heart be filled with His love, and every tongue be employed in His praise, and the whole world be covered with His glory.

VIEW OF MISSIONS.

In the eleventh number of last volume, our readers will remember we promised to notice the "*Brief View of Missions*" appended to the "*Fifth Annual Report of the Mississippi Baptist Missionary Society*." We are compelled to extract, as the whole would be too long for our limits. The sentiments of the whole, throughout, are most liberal and animating.

To neglect the propagation of the gospel among the heathen, is disobedience; to oppose this work, is wickedness. For the one is a direct violation of the explicit command of Christ; the other is a wilful attempt to suppress the genuine spirit of the gospel.

There was some attempt made in the cause of missions in the morning of the

reformation. The church of Geneva sent fourteen missionaries to America as early as the year 1556; and Gustavus Vasa, king of Sweden, sent a missionary into Lapland in 1559. In the beginning of the seventeenth century, the Dutch of the United Provinces sent missions to Ceylon, Amboyna, and Formosa. The General Court of Massachusetts passed the first act encouraging the propagation of the gospel among the Indians in 1646; and in England "the Society for propagating the gospel in foreign parts," was formed in 1647. John Elliott, who died in 1690, laboured with the aborigines of North America, and was called the "Apostle of the Indians."

"The Society for promoting Christian knowledge," was formed in England in the year 1701. The Danes sent missionaries to the heathen on the coast of Coromandel in 1705, and to Greenland in 1708. "The Danish Mission College" was established in 1715. The Moravians, or United Brethren, began their missionary labours in 1732. Their history beautifully exemplifies, "how good and pleasant it is for brethren to dwell together in unity." When they sent forth their first missionaries, it is said the congregation consisted only of about *six hundred* poor despised exiles.

The "ERA OF GOOD FEELINGS AND DAWN OF A BETTER DAY," opened with prayer in 1784. At this time the English Baptists consecrated the first Monday of every month for *united prayer*, touching the revival of religion, and the salvation of the heathen. This concert of prayer has ever since been observed by Christians of various denominations in every part of the world where prayer is wont to be made. Whilst we contemplate the subsequent events, in answer to prayer, we shall mark this as the beginning of a new era.

1. "The Society for the support of Sunday Schools" was instituted in 1785; the Methodist Missionary Society," in

1786; "the Baptist Society for propagating the gospel among the heathen," in 1792; "the London Missionary Society," by various Christian denominations, in 1795; "the Edinburgh Missionary Society," by the established church in 1796," and "the Church Missionary Society," by the Church of England in 1800. These important societies have all been put in motion in England since the period of *extraordinary prayer*. And others of a similar nature have been instituted in the United States: As the "Missionary Society of Connecticut," in 1798; "the Baptist Missionary Society of Massachusetts," was organized in Boston, in 1802; "the American Board of Commissioners for Foreign Missions," was founded in 1810; "the General Convention of the Baptist denomination in the United States for Foreign Missions, and other important objects relating to the Redeemer's Kingdom," in 1814; "the United Missionary Society," in 1819; and the "Protestant Episcopal Missionary Society," in 1820; besides numerous auxiliary societies, male and female, for the support of foreign and domestic missions.

2. "The British and Foreign Bible Society," justly considered "the first in age, first in strength, and first in usefulness," was instituted in 1804. "The Russian Bible Society," patronized by the Emperor Alexander, "is second to no similar institution on the globe, except its illustrious parent." "The American Bible Society," formed in 1816, with her train of auxiliaries, promises to supply the Western hemisphere with Bibles. The number of these societies in Europe, Asia, Africa, and America, has increased to about *two thousand* in sixteen years! These form the brightest constellation in the glorious system of missions.

3. EDUCATION SOCIETIES have been found indispensable for training up missionaries for the field. These having not the gift of tongues as the Apostles, cannot teach, nor translate the Bible in-

to the languages of the heathen without learning. The attention now devoted to this subject by Christians in our own country, must be gratifying to all who are sensible of its importance. "The Maine Education Society," was instituted in 1813; "the Massachusetts Baptist Education Society, and the "Connecticut Education Society," in 1814; "the American Education Society," in 1815; "the Mississippi Baptist Education Society," and "the Western Education Society," in 1817; "the New-York Baptist Education Society," and "the Presbyterian Education Society," in 1818; and "the Maine Baptist Education Society," in 1819; besides a number of similar institutions in different parts of the United States, which give support to

4. THEOLOGICAL SEMINARIES. "The Theological Seminary at Andover," was established by the Congregationalists in 1807; "The Seminary at Princeton," was founded by the Presbyterians in 1812; "the Theological Seminary of the Baptist Denomination," connected with the Columbian College in the District of Columbia, was founded in 1821; and "the General Theological Seminary of the Protestant Episcopal Church," was located in the state of New-York the same year. And besides these, there are seminaries of a more local character in various parts of our country; and there are

5. MISSIONARY SEMINARIES, established both in *Christian and heathen* countries, consecrated to similar purposes: Such as the Berlin Missionary Seminary; Missionary Seminary at Gosport, England; Basle Missionary College; Foreign Missionary School, Cornwall, Connecticut; Missionary School at Barkel, Netherlands; and the London Jews' Society Seminary:—Also, the Syrian College, Hindoostan; Native Mission College, Madras; Christian Institution, Sierra Leone; Seminary for New Zealanders, New South Wales; Anglo Chinese College, Malacca; and the Native Mission College at Serampore.

To this enumeration of institutions, which have originated with this golden age of missions, we might add,

6. "*Tract Societies*," for the diffusion of religious knowledge among all classes; "the American Colonization Society" for the benefit of Africans; and the "American Society for Civilizing the Indians;" also, Societies for the instruction of seamen—for the conversion of Jews—for the religious education of orphans, and other charitable institutions founded on love to God and good will to man.

It is the object of the *Sabbath Schools* to teach the young to read the Oracles of Wisdom; the sole object of *Bible Societies* is to circulate the Sacred Scriptures in all languages, without note or comment; the work of *Missionary Societies* is to publish the gospel among all nations; and the design of *Theological Seminaries* is to improve the qualifications of those whom God has accounted faithful, having called them into the field of missions, to do the work of evangelists, and make full proof of their ministry.

In the *Bible Society*, we see all distinction by names is lost; there is one happy confederacy, one benevolent design, one grand object to send the Word of God to every family and nation, without sectarian comment or any private interpretation.

When we contemplate the predictions and promises of God in relation to the heathen, with an eye to the efficient cause of their salvation, who does not "expect great things?"—With an eye to the instrumental cause, who would not "attempt great things?"

In reviewing the combination of evangelical efforts for the last thirty years, we see enough to fill our hearts with gratitude, and our lips with praise to God, who hath done so great things for us. We see a company arrayed as an "army terrible with banners." The Root of Jesse is the ensign of the people, and the gentiles are every where rallying round it. About four hundred missionaries of different tongues are lifting

the standard in the midst of the strong holds of Satan among all nations! What mighty changes have been wrought within a few years! What encouraging signs are passing before our eyes as the forerunners of the Millennium! See, in the Sabbath schools, the nurseries of virtue, between two and three millions of children receiving instruction. What numbers besides are reading with avidity, in various languages, the circulating tracts of Christian knowledge! Upwards of six millions of Bibles sent forth from the societies to enlighten the world! And how many seminaries, both in Christian and heathen countries, are raised to aid the ambassadors of Christ to publish the word of reconciliation!

Missions are commenced in various Mahomedan countries. "What a flight put to the power of the alien, the grand impostor! How sunk in Turkey—How humbled in Africa—How completely prostrate in India!" The sacred Scriptures have been prepared in the Arabic, the Turkish, the Persian, the Malay, the Hindost'hanee, and other languages spoken by these people.

In this rapid march of Divine truth, that sword of the Spirit which is "tempered with all the attributes of Deity," has found its way even into the intolerant dominions of the beast. The perfect law of liberty is advancing in France, Spain, Portugal, and Italy. The Catholics themselves are becoming auxiliary to the Bible cause; and the people, as they become enlightened, claim the privilege of seeing this precious book.

An important and extensive field for domestic missions is opening around us in the south-western section of the United States. We have not men enough to supply the wants of the little flocks which are scattered abroad in these new states and territories. Neither have we the means to keep employed the few who have been thrust out to preach the gospel to their countrymen in the solitary places of the wilderness.

The occasional services, scattered

over an extensive district, are scarcely seen or felt by the number of destitute. There are many who have no opportunity of hearing the gospel preached. Some in Louisiana, even advanced in life, have but lately heard the *first gospel sermon*! In all the territory of the Floridas (proper) we do not know of *one* evangelical minister. There is a moving *cry* for ministerial service in the territory of Arkansas; and there is even a scarcity of labourers in those parts of Mississippi and Alabama which are best supplied. Such, brethren, is the lamentable condition of our country! Are we not on missionary ground? And is it not time for us to awake from our apathy, to turn away from our idols, and to unite our energies in publishing the gospel? A few "go forth weeping, bearing precious seed!" others exclaim "my leanness, my leanness!" the churches are crying for bread, and sinners perishing for knowledge! We have a few pastors on the farms, and missionaries in the schools; the gospel harvest is great, but where are the labourers? We complain there are but *few*, when even these are not well employed. There is a lack of service, because there is a want of means. We have sent our *Macedonian cry* to the American Baptist Board for Foreign Missions, and they have heard us with compassion, and sent over to our help. But they cannot supply our wants; they have not missionaries to spare: nor have they funds sufficient to educate those young men called to the ministry, now under their care. Were we in the first place to send them *help* to prepare these honoured instruments for the field of labour, were we to send our *alms* with our *prayers*, as it is hoped our sister institution, the "Mississippi Baptist Education Society" will be able to do, we might more reasonably expect an increase of labourers in these regions. But, there is likewise a voice from Burmah, a voice from Africa, a voice from the forlorn tribes of America, and a plaintive cry from a

thousand destitute churches of our denomination in the United States. These voices from the four winds, speak as a trumpet in the ears of the Board of Foreign Missions! a trumpet that may be heard by all who have ears to hear the mandates of Heaven; and ought to excite the sympathies of the heart, open the hands of charity, and quicken the movements of the heralds of the gospel.

It will be found that a due regard to *foreign missions*, will contribute to *domestic missions* an hundred fold; and, *vice versa*, zealous, evangelical efforts at home, will effectually promote the gospel abroad. The love of God is the main-spring of missions. It is not so very material whether we contribute for a Hindoo, a Burman, a Chinese, an African, or an American; but it is all-important that we engage in the cause of missions, and this will embrace the whole *human family*. Where is the pious widow, who would not think it a privilege, to cast in her "*two mites*" to support this cause? Where the man, who calls himself a Christian, and would not gladly embrace the opportunity of sharing in labours so benevolent, so glorious? Shall we then dread to meet the cold hand of charity with obligations that would chill the heart and damp the courage of a Jesuit? We hope for better things in this era of unparalleled exertions in the cause of piety and humanity.

What is given to the cause of humanity and religion with proper discretion, can never impoverish the man who thus makes to himself friends of the mammon of unrighteousness. That which a man sows, shall he also reap. God is the giver, and to one he gives five talents, to another two, and to another one; to every man according to his several ability. He causeth the vapours to ascend; the clouds are his chariot; he watereth the earth, and maketh it bring forth seed to the sower, and bread to the eater, and the planter's store-houses are filled with plenty.

The storms of the sea obey Him, for he holdeth the winds in his fist, and the waters in the hollow of his hand, and wafts with sovereign control the ships laden with riches from the Indies, to replenish the merchants' factories and warehouses. It is better to have on board an apostle to the gentiles, though a prisoner, than one disobedient Jonah who is a fugitive. One angry word from God, may so direct the whirlwind as to sink the chartered ship; may so disperse the clouds, big with rain, as to leave the crops to wither in the field, and blast the expectations of an avaricious steward. The sin of covetousness, which is provoking idolatry and the root of all evil, may be followed by the severer punishment of famine, pestilence, sword, or fire!

Let every praying soul remember the condition of the heathen, and keep in mind the command of his Lord. Let no one refuse his *mite* for the propagation of the gospel, and none can feel the burden of supplying the world with missionaries and with Bibles. Much may be done by the Baptists alone in the United States.—Their number is more than *two hundred and fifty thousand*; let each member contribute *one cent* a month; and this would amount to *thirty thousand dollars* a year. Let each member of their congregations give the same, and there would probably be five times as much.

The mechanic might give the proceeds of *one day*, for the support of those who give *three hundred and sixty-five days* of labour in the year, for missions. The planter might consecrate a small portion of his farm; the merchant might give a certain per cent. on his gain; a Dorcas might make a garment, and an opulent Mary might give a *jewel*, or "an alabaster box of very precious ointment," as a token of her gratitude and affection to her blessed Saviour. Every one can do something; and happy is that servant, and truly honoured that lady, whose plaudit shall be pronounced by

the Lord himself, "she has done what she could," or "well done, good and faithful servant." This is the highest encomium, and the best reward. Therefore enter into the labours of charity, and into the joys of your Redeemer.

The whole number of missionary stations in the different parts of the globe is found to be 220—and the number of missionaries 470, exclusive of teachers and assistants, such as printers and mechanics. About one hundred of the above number are not ordained *Missionaries*. From the consideration of the above facts, some important reflections arise. Does it appear that sufficient is done already for the instruction of the ignorant multitudes of the earth? The cry of 600,000,000 is heard—but how few volunteer to satisfy the increasing and imperious demand! It is cause for gratitude that so many have been willing to leave all, and cross the deep, to plant on foreign and savage shores the standard of the cross. The desert shall shout for them, and be glad. The Lord of Hosts has spoken the word, and soon may it be said, "*great* is the number that publishes it." Soon may the three continents, with all the isles of the sea, unite in loud hosannas to the Prince of Missions; who says, with emphasis, "*Go into all the world, and preach the gospel to every living creature.*"

CHEROKEES.

Stations, at Braintree, Creek Path, and Taloney. Not far from 300 Cherokee children have derived more or less benefit from the schools of these three stations. New stations are contemplated at High-Tower, Chatooga, Wills-town, and other places. Catharine Brown, a converted Cherokee, is employed as a *teacher* at Creek Path.

CHOCTAW NATION.

Mayhew.—The journal of the mission at this place states, that intermittent

and remittent fevers, of a malignant type, have prevailed, not only through the Choctaw nation, but through the western country generally. The benefits of Christian instruction already appear, by the influence it has obtained over the civil authority. Several important laws have lately been made by the chiefs, and promptly executed by the regulating company. In the code, we notice laws for the suppression of *intemperance, infanticide, idleness, theft*, and some other crimes common to savages. The effect of these laws has been manifestly good—as a great change is apparent in the moral state of the tribe.

BETHEL UNION.

Among the many benevolent institutions which are destined to signalize and bless the nineteenth century, establishments for the instruction and spiritual benefit of seamen, stand not the

least in promise of extensive utility.—The labours of such as have sought out the degenerate race, have been blessed abundantly. Many gladly receive the word—and many more are attentive to the word, and eager to obtain bibles and testaments. This bodes well to the real interests of that unhappy but useful class of the community. Their exposure is great.—Multitudes every year are swept by the rude blasts of heaven into the mighty depths. Hundreds and thousands die with disease, engendered by excessive fatigue, by the inclemencies of the climates—or for want of the necessities of life. We think the Christian world should be specially active for their good—and hope that soon the “multitudes of the sea shall be converted to God,”—that all our vessels, great and small, may soon be manned by such as fear Him who—

“—rides upon the stormy sky,
And manages the seas.”

MISCELLANEOUS.

GOOD DEvised.

Extract from an *Address* of the Rev. O. C. COMSTOCK to the inhabitants of Tompkins county, N. Y. inviting a meeting of the “*friends of Zion*” and “*the lovers of mankind*,” at *Ithaca*, for the purpose of organizing a *County Bible Society*.

FELLOW CITIZENS,

WE are a highly favoured people. Our physical advantages, if not unrivalled, are equal to those of any of the nations of the earth. The fertility of our soil, the salubrity of our climate, with the extensive means of agriculture, manufactures, and commerce, with which we are indulged, illustrate our remark, and demand our gratitude. Nor are our

social advantages less distinguished, or less deserving of our most humble acknowledgments. Our institutions of government, founded on reason and philosophy, and having the rights of man for their object, stand pre-eminent among the governments of the civilized world. How far, under Divine agency, they have answered the important purposes for which they were designed, by their wise and virtuous founders, let the general happiness, the growing prosperity, and the rising greatness of our empire decide. Let the numerous instructions, scientific, moral, and religious, which have originated, flourished, and are ripening into perfection, under their auspices, proclaim their character.

In surveying the history of nations—

the contemplative and devout mind is led to ascribe our exalted destinies to the benign and sacred influences of the gospel of Jesus Christ. These are more or less manifest in all our social establishments, and circles of private life. If we look into Pagan countries, we behold the lowest grade of degradation, and the direst sufferings. Here, frowning despotism stifles every effort of genius, every exertion of honourable ambition.—Industry is robbed of its hard earnings, and injured innocence looks in vain for a protector.—Obscenity, cruelty, and death, with all their frightful train, darken the pages of their history. In some regions of the Indies, we behold the venerable father consigned, by his own offspring, to the merciless waves of the sacred Ganges. The smiling infant, abandoned by its infatuated mother, a prey to the vulture and crocodile. Self-torture, and self-immolation, are among the idolatrous rites of these miserable devotees. To cap the climax of these scenes of wretchedness and horror, the frantic widow is beheld, lashed on the funeral pile, beside her dead husband, surrounded by remorseless and exulting relatives, while devouring flames hurry her distracted soul to the realms of eternity! “Is there no balm in Gilead? is there no physician there?”

What accumulated millions, in heathen lands, are ignorant of the HOLY BIBLE! with all the rich blessings it conveys! How deplorable their lives! How gloomy their death!

Moreover, it must not be concealed, that in these United States, many families are to be found, who, through poverty or criminal neglect, have not the word of God in their dwellings. These facts demand our notice, and call for our friendly interposition. The moral darkness, in which a great proportion of the world is enveloped, can only be removed, with its consequent misery, by the radiant beams of Bible Truth. In consulting the oracles of the living

VOL. IV.—*New Series.*

God, we learn that they are destined to a universal diffusion among all nations. Desiring the glory of God, the prosperity of states and empires, and the ultimate salvation of men, the Christian world, encouraged by Divine promise and predictions, have united into various societies for the accomplishment of these glorious objects. Among these associations, the societies for the gratuitous distribution of the Old and New Testaments, without note or comment, among the indigent and destitute, deserve the highest consideration. The formation of “The British and Foreign Bible Society,” which had the honour to lead the van in kindred institutions, introduced a new and glorious era in the annals of the Christian world. Their laudable example has been imitated by almost every country where the God of Jacob has recorded his name. Their exertions have been great, and their funds ample. Much has been done, while much remains to be performed, by the present and future generations.

The establishment, success, and flattering prospects, of the American Bible Society, are before the public. Bible Societies, auxiliary to this, have been formed, and are in successful operation, in most of the counties in this state. It is doubtless the will of Heaven, and the ardent wish of many, that we should *go and do likewise*. Bible Societies are exempt from the imputation of being influenced by a sectarian spirit. They are engaged in a common cause. It is the cause of truth, and universal happiness—the holy cause of God. Hence Christians of every description, and all who have hearts to feel for human woe, and to desire the salvation of those who are ready to perish, can unite, in a delightful harmony, in advancing their interests and honour. A just view of the bountiful blessings of God to us, a due consideration of the many talents committed to our care, cannot fail to lead us to take some humble part in the Bible cause. Let us be

H

faithful to these demonstrations of duty, that the final account of our stewardship may be rendered with joy. Through this faithfulness, we may hereafter hear some call us blessed; yea, we may be permitted to behold, during eternal ages, the memorials of our usefulness in glorified saints, in whose salvation we had been made the honoured instruments, by putting into their hands the precious word of life.

We earnestly recommend the perusal and prayerful consideration of the suggestions in the following, and hope it may have a good influence in arousing our readers to energetic co-operation of *heart and hand* with those who labour to build the wastes of Zion, and enlarge the frontiers of Immanuel's empire. If we wish to see more zeal for God and his cause—more anxiety for the revival of pure religion among ourselves and among all civilized nations:—if we wish to behold the millennial glories of the church; let us not fail to pray frequent, fervent, and united.

AN APPEAL TO CHRISTIANS,

For general and united prayer, for the outpouring of the Holy Spirit.

If the scriptures are examined, the following truths will be clearly seen: viz. That no human effort is of itself sufficient to change the heart of man, or to build the spiritual temple of the Lord. God employs men as instruments, but with Him alone is the *power*. 'Paul may plant and Apollos water, but God only giveth the increase.' 'Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.'

That the Holy Spirit, the third person of the ever blessed Trinity, is infinite in power; that with Him nothing is impossible; all hearts are open to Him; and all creatures subject to His will—That, exclusively of His almighty power as God, in the economy of our salvation, He has undertaken offices

which are fully sufficient to secure the most extensive blessings. He convinces the world of sin, of righteousness, and of judgment. He takes away the stony heart, and gives an heart of flesh. He is the Spirit of prayer, and acts as a teacher and remembrancer. He guides into all truth. He glorifies the Lord Jesus, and sheds abroad the love of God in the heart. He also has a boundless treasury of every requisite to accomplish his purposes: for he receives of the things that are Christ's, and shows them to his people; and in the Lord Jesus, we know, are hidden all the treasures of wisdom and knowledge. "In Him dwelleth all the fulness of the Godhead bodily." When the Holy Spirit, therefore, exercises his office, and pours out his heavenly gifts from the inexhaustible fulness of Christ, that which man can never attain is immediately accomplished. The same power which, on the day of Pentecost, effected the conversion of three thousand unbelieving Jews under one discourse, can convince the most prejudiced, and change the hearts of the most obdurate of the present day. When He makes bare his arm, the mountains will flow down at his presence, nations will be born at once, and the kingdoms of this world become the kingdoms of God and of his Christ.

Whilst the sacred scriptures thus acquaint us with the power of the Holy Spirit to effect these great objects, they afford us every reason to expect this aid whenever general prayer is made for its exercise.—The prophecies clearly show that days of great blessedness are before us, and that these days will be preceded and accompanied by a very large effusion of the Holy Spirit. The prophets Isaiah, Jeremiah, and Joel, plainly predict this effusion, whilst Ezekiel confirms these predictions by the most striking emblems. Who can read the remarkable vision of the valley full of dry bones, and the interpretation given of that vision, without being convinced

that the Holy Spirit will yet exercise his office in a very remarkable manner? So powerfully, that those who are now as a multitude of dry bones, shall stand up as a great army of true believers. The Divine oracles at the same time assures us, that it is in answer to prayer that this blessing will be bestowed. It was not till the prophet had said, "Come from the four winds, O breath, and breathe upon these slain that they may live," that the life-giving Spirit came. In another prophecy also, after promises of great mercies, it is added, "I will yet for this be inquired of by the house of Israel, to do it for them." Such is the connexion between the gift and prayer for its bestowment.—So much is this the order in which the Lord grants his mercies, that he has promised not only to pour out the spirit of prayer and supplication upon his people, but to lead them to excite one another to this exercise; for thus it is written—"The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also." And when prayer is offered, God declares, "Before they call, I will answer; and whiles they are yet speaking, I will hear."

Without, therefore, entering into the question as to the exact period of these glorious times, we have every reason to believe, that whenever prayer is generally made for the outpouring of the Holy Spirit, this unspeakable blessing will be afforded.

Could we find any instance in which the Lord has refused to hear the prayers of his people, even when praying solely for their own deliverance, we might be discouraged; but when he has, from the beginning, heard their cry and saved them, we may rest assured he will answer our petitions. That which is now desired is for his own glory, for the attainment of that object for which the Lord Jesus shed his precious blood! For, at what time will He see the travail of his own soul and be satisfied? Is

it not when the Holy Spirit, taking his great power, and exercising his mighty energy, shall so bless the earth, that multitudes of every nation, tribe, and tongue, shall bow to the name of Jesus, and confess that he is Lord, to the glory of God the Father!

The earnest supplications, therefore, of every sincere Christian for the outpouring of the Holy Spirit; and his unwearied efforts, by the Divine blessing, to excite a similar earnestness in others, are particularly desired. For the readier attainment of this object, the following hints are respectfully offered.

I. That all ministers should seek a deeper and more abiding conviction of their own personal need of the divine influences of the Holy Spirit, both for their own growth in grace, and for success in all parts of their ministerial labours; that under this conviction, they may be led to more earnest and secret prayer for this blessing.

II. That they should unite with their brethren, as opportunities offer, in private social prayer, for the general outpouring of the Holy Spirit.

III. That they should preach upon the various offices of the Holy Spirit, that their congregations may be more practically acquainted with His important work in our salvation.

IV. That, in their general discourses, they should constantly honour the Holy Spirit, by entreating his divine aid, and ascribing their success to Him.

V. That, in large towns, a weekly lecture should be set apart for the above purposes.

VI. That, in the prayer-meetings, which are now held by different denominations of Christians, special prayer should be made for the outpouring of the Holy Spirit.

VII. That all Christians should be invited to set apart, individually, *an hour, from seven till eight o'clock, on the Sabbath morning*, for private prayer and meditation on this subject; their prayer may include the outpouring of the Holy

Spirit on themselves, their family, their ministers, their congregations, their country—all ministers of true religion, all societies formed for doing good, the heathen, and the Jews.

VIII. That all heads of families, on *Monday evening*, should entreat the same blessing in their family devotions.

IX. That all Christians should read the scriptures with a view to a more intimate acquaintance with this subject, and to have it more deeply impressed on the mind, that the Holy Spirit always acts in accordance with the word of God, and never contrary thereto.

X. That they should mention it to their religious correspondents at home and abroad; each Christian using his utmost ability to make this union for prayer as extensive as possible.

XI. That religious periodical publications should be requested to aid the design.

XII. That whilst Christians offer their prayers in simple reliance on the merits of our Lord Jesus Christ, they should accompany them with deep humiliation for their own sins, for the sins of their country, and for the sins of the whole church—and aim, in their conduct, to walk in love with all Christians, to be watchful against grieving the Holy Spirit, and in all things to adorn the doctrine of God our Saviour.

Several ministers, and many private Christians, have already begun to act conformably to these hints; and it is hoped, as means are now using for drawing the attention of Christians in all parts of the world to this subject, that, by the Divine blessing, this union for prayer will, ere long, become general.

Such an union cannot be contemplated without feelings of the most exalted pleasure and bright expectation. It is a union in which no party spirit is raised, no principles sacrificed, no private feeling hurt, no doubtful question agitated, no funds required. It is a union of piety and love! Each Christian

may associate in prayer with those of his own more immediate communion, at the same time that he may unite in heart with all who are seeking the same object. The poor may assist as well as the rich; the invalid, unfitted for active exertion, may, in this way, aid in building the spiritual temple; whilst those who are at the most remote distance may meet together at the hour of prayer.

It was among the last petitions of our blessed Lord, that all who believe in him *might be one*.

Christian reader, let it be your desire to be thus united! Trust simply. Pray fervently. Expect largely. Wait patiently.

"Surely I come quickly: even so, come, Lord Jesus."—AMEN.

The ideas presented in the following extract, are worthy of notice. The settled and vigilant opposition of Satan to the church of Christ has ever been observable. No period has elapsed, since the star in the east proclaimed "the babe is born in Bethlehem," to the present day, but this adversary of good has laboured intensely to overthrow the temple of the Most High. By Satan here, we mean that spirit of opposition to the grace of God, which manifests itself in openly or clandestinely retarding the progress of the gospel. This spirit of evil was evident in Herod—in the Scribes and Pharisees—in Judas, and in the murderers of the Son of God—in those who stoned Stephen—and those who beheaded or crucified the apostles—in those who introduced heresy into the church in the first and second centuries—in the superstitions and persecutions of the Romish church—in the destroying fury of Mary and her bloody constituents—in the present efforts to hinder the progress of truth.

THE ACTIVITY OF SATAN

In opposing the progress of the Redeemer's Kingdom.

THE influence of Satan, as it is spiritual, is more difficult to trace, and therefore is not in general so much regarded. But when the scriptures are studied with simplicity, it is seen that this enemy has constantly been the great opposer of the kingdom of Christ. Throughout the writings of the apostles we observe reference made to the obstacles his power and subtlety have raised. The first instance of dissimulation in the Christian church is traced to his suggestions: "Ananias, why hath Satan filled thy heart to lie to the Holy Ghost?" (Acts v. 3.) St. Paul declares, that once and again he would have visited the church at Thessalonica, "but Satan hindered us." (1 Thess. ii. 18.) The apostle was so apprehensive of his unwearied efforts to destroy the churches which were planted, that he mentions in the same epistle, that he could not forbear sending to them, "lest by some means the tempter have tempted you, and our labour be in vain." (1 Thess. iii. 5.) In his epistle to the Ephesians also he plainly states, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. vi. 11.) These declarations clearly show that the followers of Christ have always had to engage with spiritual enemies. But in the present day we have reason to expect that Satan, if unrestrained, will be peculiarly active. When Christian ministers were only seeking to convert sinners in their own immediate spheres, and to edify their respective flocks, the influence of the prince of darkness was not in so much danger, and therefore the ordinary exertion of spiritual opposition was all that might be expected. But now that societies are acting upon a great scale; now that their object is to

instruct the whole rising generation, to spread the word of God in every language, to send the gospel to the furthest parts of the earth, to bring in the scattered tribes of Judah, that "all Israel may be saved;" the prince of this world sees his kingdom attacked in every part, and consequently his efforts to keep his usurped authority must be peculiarly vigorous. We may well believe that the rulers in dark places will now exert their utmost force. "Wo to the inhabitants of the earth and to the sea," it is said; "for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. xii. 12.)

In the present day, therefore, we have to apprehend extraordinary exertions, both of the malice and of the subtlety of Satan; and we have the more to apprehend on this account, from his well-known power of perverting good to evil. We find him tempting our Lord from the word of God; turning even the sword of the Spirit into a weapon against our Saviour. And there is no external thing, however excellent in its nature, but he can abuse in the same way. How great a blessing was the discovery of the art of printing! The volume of Inspiration became immediately within the reach of millions! And yet this beneficial discovery has been perverted, by the suggestions of the enemy, to the establishing an infidel and licentious press. How great are the advantages of education! Thousands, under God, owe their everlasting happiness to their having been taught to read; and yet how easily does the enemy mar this advantage, turning it to his own purposes! It would be in vain that infidel tracts were written, unless the people were first instructed in this common art of reading. What a privilege again is religious toleration! but Satan wrests the privilege to the more easy admission of false teachers. So that the very improvements of the age afford greater facilities to the prince of

darkness to carry on his destructive warfare. Unless restrained, he will turn our very blessings into curses, and make the very means which we are using to overturn his kingdom, the very engines by which he will more firmly establish his authority. Surely this forms a more powerful reason for earnest prayer for Divine aid. Let, then, his expected attacks lead the church of Christ more fervently to pray, that "when the enemy shall come in like a flood, the Spirit of the Lord may lift up a standard against him!"

REVIVALS, &c.

New Hampshire.—The towns of Chester, Northwood, Candia, and Haverhill, are sharing largely in the spirit of evangelical reformation. The work is powerful and progressive, subduing numbers of all ages, and bringing them into joyful union with the Saviour. In other places, prospects are truly encouraging that the Lord is about to rain down a rain of righteousness.

Maine.—In this state, many churches have recently been refreshed with the dews of Zion. The Baptist church in Sedgwick has experienced a powerful and abundant ingathering. Woolwich also has been much favoured. The Rev. R. C. Starr writes, under date of Nov. 23, 1822, that, since May last, he had baptized 38. The whole number added to his church, is 42. Fifty had joined the Pædobaptist, and 40 the Free-will connexion—making an aggregate of 132, who have publicly enlisted in the glorious cause of Jesus. In other places, some have been converted, and come up to the help of the Lord.

Vermont.—In Barnard and West Fairlee, the Lord has awakened several, and made them rejoice in his forgiving grace. The interests of science, morality, and religion, prevail well in this state. Much is done for Colonization,

Bible, Missionary, and Education Societies.

Massachusetts.—Notwithstanding the prevalence of error in this state, the Lord has not forsaken his chosen. The enemy has truly poured in like a flood, but the Spirit of the Lord has lifted up a standard against him.—The churches are blessed with showers of reviving grace. In New-Bedford, Southamptton, Easthampton, Ashby, Hadley, Colerain, and Heath, are glorious revivals. Other towns share in the work, and numbers return penitent to Him from whom they had deeply revolted.

Connecticut.—This state has been remarkable for extensive revivals for several years. This year does not count so many places of special favour—still the fires of reformation, though apparently sleeping, occasionally burst out in a cheering flame. The town of Sharon is visited in mercy with a work of the Spirit, and some have been converted.

New-York.—The Baptists in this state are numerous, and increasing in numbers and influence. In Sheldon and Orangeville, Genessee county, are powerful revivals; and in Utica, Oneida co. we are just informed, a gracious work has begun and is extending. Much is doing for missions and education. The Baptists have formed a State Convention under happy auspices. The institution at Hamilton is flourishing, and promises much good to the denomination, and to the general interests of Zion.

N. Jersey.—In Deerfield and Rariton, are extensive revivals, in which many have gained good hopes through grace. A good work is visible also in Millstone, Mansfield, German Valley, Fox Hill, White House, Lebanon, Lamington, Bedminster, Rockaway, Chatham, Hacketstown, Somerville, Boundbrook and Baskenridge.

Mississippi.—At Hebron, Monticello, and Pearl River, in this state, are revivals of encouraging appearance.

OBITUARY.

REV. WILLIAM CREATH.

ON Saturday evening, August 11th, 1822, about half past nine o'clock, died, of a bilious fever, in the 54th year of his age, at the house of Mr. John Blount, in Edenton, N. C. the Rev. WILLIAM CREATH, of Mecklenburg county, Va. He was born in Nova Scotia, on the 25th of December, 1768, of respectable parents, of the Presbyterian denomination. His mind was very early awakened to the important concerns of futurity, by the preaching of a Baptist minister in that country, who usually held his meetings in the fields or barns, or wherever an opportunity offered. He heard this man preach, not only without the consent of his parents, but in direct opposition to their commands; and consequently he did not venture to show himself in the congregation, but secreted himself within the sound of the preacher's voice. In this situation he was often made to feel that the wrath of God was revealed from Heaven against his sins: and, to use his own words, "a consciousness of guilt often overwhelmed his mind, and caused him to cry out in the anguish of his soul—"God, be merciful to me a sinner."

In this frame of mind, he continued for a number of years; during which time he often despaired of ever obtaining a pardon of his sins. At length, when he was about seventeen years of age, it pleased that God who had led him by a way that he knew not, to reveal to him the willingness and ability of the Lord Jesus Christ to save to the uttermost all who come to God through him. He was enabled by grace to cast his burden upon the Saviour of sinners, who never suffered him to be moved from that way of righteousness. This was in the time of the revolutiona-

ry war; and, as his father declared himself favourable to the American cause, he was compelled, at the conclusion of the war, to leave the country, with his family. He immediately set out for the United States, and arrived at New-York. Then he went to North Carolina, and settled in Granville county, near Old Grassy Creek Church; at which place, his son, who is the subject of these remarks, was baptized, upon a profession of his faith, in the twentieth year of his age. He began immediately to preach Christ crucified to perishing sinners, and continued an indefatigable and faithful defender of the faith once delivered to the saints, for thirty-three years. The eternity and personality of the Son of God, whom he ardently loved—the particular election of his people to everlasting life—the free and pure justification of a sinner through the redemption that is in Christ Jesus—the final perseverance of all the saints to everlasting life—the regeneration by the efficacious operations of the Holy Ghost, with all their kindred doctrines, were like drops of honey from the Rock Christ to his soul. He frequently expatiated largely upon these topics, and defended them in a manner that did honour to the cause he espoused. He seldom if ever preached without getting into the essence of the gospel. He was indeed a son of thunder; and at the same time he knew how to apply the balm of gospel consolation to the wounded conscience. Under his preaching, saints rejoiced in the God of their salvation, and sinners trembled under fearful apprehensions of Divine displeasure. It is supposed by the most intelligent part of his acquaintance, that there were but few ministers in the present day who have been as successful as he, in turning many to righteous-

ness; and agreeably to the promise of God, we trust, he is now shining as a star in the firmament of heaven.

He was accustomed, for the last fifteen years, to travel extensively, and preach the gospel. He was universally esteemed by the churches among whom he laboured, and his death is much lamented by them. He had just fulfilled a long course of appointments, and was returning to his family, when his Master called him to sit down with him in his kingdom. It is said by those who had heard him for a number of years, that they never had heard him preach with such power as he did on his last tour. To use their language, "he turned saints and sinners wherever he went, or roused them to diligence." He preached as though he knew it was the last battle, and in full confidence of victory. The last time he preached, he seemed to be in full view of heaven, and observed, as he rose, that he could scarcely stand; but as he firmly believed that it was the last time, he was more anxious to gain a victory than he ever had been before. That was on Thursday, and the Saturday following, he fell asleep in the arms of Jesus.

In the whole of his illness he manifested a noble indifference to himself, with the most tender and sympathetic concern for his dear family, and for the church of Christ; and with great fervour he poured out his affectionate petitions for them. The day he died, he tried to preach to all that came to see him from these words—"Thy kingdom come;" and when he could not preach, he prayed.

The following are a few of the many passages of scripture which he repeated: "Whom have I in heaven but thee, and there is none upon the earth that I desire besides thee—I have fought a good fight—I know in whom I have believed—I know that my Redeemer liveth—O death, where is thy sting!—Come, Lord Jesus, come quickly."—His fortitude was unshaken, and his faith strong. Without a struggle, he re-

clined his head upon his Saviour's breast, and breathed his life out sweetly there. And just as his joyful soul was about to take its flight, he repeated this verse:

"Farewell, vain world, I am going home;
My Saviour smiles, and bids me come:
Bright angels beckon me away,
To realms of everlasting day."

He left an affectionate spouse, who assisted him in his ministerial labours, and thirteen children, four of whom are members of the Baptist church; one of this number is a minister.

DIED,

In Philadelphia, on Friday evening, the 10th of January, Mrs. MARIA STAUGHTON, consort of the Rev. William Staughton, D. D. President of the Columbian College in the District of Columbia.

Could human excellence, improved by Divine grace, escape the shaft of death, she had still lived. The consolations of Christianity were her support in death, and without dismay she passed the gloomy vale to the mount of God beyond.

The following resolution of the Board of Trustees of the College, passed on Monday, the 13th of January, shows the high estimation in which this excellent lady was held by the members of that body.

Resolved, unanimously, That this Board sincerely condole with the President of the College, the Rev. Dr. Staughton, in the afflicting stroke of Divine Providence, which has bereft him of an amiable and affectionate companion—his children of the best of mothers—this Institution of a cordial friend—society of an invaluable member—and the church of God of one of its brightest ornaments:—and that the Rev. President be requested to accept this expression of our warmest sympathies, and assurance of our fervent prayers, that God, in his infinite goodness, will sustain him and his family under this trying dispensation, and sanctify it to their everlasting benefit.